

MISSION SCHOOLS;

SHALL THEY BE

ABOLISHED OR SUSTAINED?

FROM THE PRESBYTERIAN QUARTERLY REVIEW, DEC. 1855.

(BY PERMISSION.)

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THE FOREIGN MISSION QUESTION.

THE Church of Christ, in accordance with the last command of her all-glorious, and all-powerful Head, has undertaken the work of converting all nations to the obedience of the faith. Relying upon the promised aid of the Holy Spirit, she has addressed herself to this task, nor does she falter in her hopes of its full achievement. Great as the undertaking confessedly is, final and entire success is the only issue which she anticipates.

It may however be questioned, whether the hopes based upon the word of God, are not, in part at least, sustained by ignorance of the actual vastness of the undertaking, and of the hinderances to its accomplishment. The conversion of whole nations, with millions and tens of millions of subjects, the displacement of idolatry, infidelity, and hatred of the Gospel, the planting of the Church with its ordinances and ministry upon a soil so lately hostile, the provision for a perpetuation of these institutions of religion, is a work whose greatness is rather conceded than understood, rather admit-

ted than grasped or comprehended. We look upon it, therefore, as a matter of congratulation, that the Churches with which we are associated in this work have, in the Providence of God, been called at the present time, to scan more closely the means relied upon for success by their representatives in the foreign field. As lovers of the cause, we rejoice that it is attracting the earnest scrutiny of those most competent to deepen and widen, and speed onward anew, the efforts of the people of God for the conversion of the heathen nations to Christ.

This work in which we are engaged is no temporary one. It is a life-long labor which God has laid upon us. A spasmodic effort, a brilliant charge, the springing of a mine, will not give the Church possession of lands now occupied by idolatry and superstition. We must count upon hindrances, delays, difficulties, and obstinate resistance. Counting the cost, we must put on the harness, and, imitating the unconquerable obstinacy of mere earthly warriors, resolve to dig, and sap, and mine, and ever to advance, assured that when we fall, in trench, or breach, or camp, or assault, others will come forward to fill our places, and hold the ground we gain. It need occasion no surprise, that in an effort so vast, so complicated and so long protracted, there should be a call from time to time to examine our position and our modes of procedure. We should expect that the teachings of experience, as well as the results of thoughtful attention, would afford data for the correction of errors, or suggest improvement in our use of means. God has in his wisdom left us in many things to the exercise of judgment, and it becomes us to learn from the history of the past, lessons of wisdom for the future. Hence, as we have said, we rejoice that attention has been called to the **THEORY AND PRACTICE OF MISSIONS**, and would contribute our mite towards the elucidation of a subject in which, as a Church, we have so deep an interest and so large a stake.

On the most cursory glance at the history of modern missions, we notice a peculiarity by which they are distinguish-

ed from the missions of apostolic times ; we refer to the establishment of schools as an aid, both direct and indirect, in the work of evangelization. The apostles went from city to city, tarrying according to circumstances and the divine mandate, days, weeks, months, or years, preaching, strengthening, and ordaining ; but so far as we can learn from the inspired page, not establishing schools for the young. On the other hand, the missionaries of modern times, men often of an undoubted apostolic spirit and life, have with remarkable unanimity, in connection with the preaching of the word, established schools for the Christian education of youth. To glance at those Missions with which we are most familiar, we find, for instance, that when, in 1734, Mr. John Sergeant resigned his office as tutor in Yale College to commence a mission among the Mohegans, he “placed his chief hope of success in the education of youth.” The heavenly minded David Brainerd, whilst preaching to the Indians in Massachusetts, also superintended an English school taught by his interpreter. On his removal to New Jersey in 1746, he there also formed a school, a few months after his arrival. If we turn our eyes from the early Missions in America to the beginnings of labor among the *Hindus*, we find that Ziegenbalg and Plutsche, men whose zeal and devotion have rarely been exceeded, on their arrival at Tranquebar in Southern India, being deeply convinced of the importance of early instruction, lost no time in establishing a school for the education of such native Tamil children as they could collect for this purpose, some of whom they contrived to feed and clothe at their own expense. When, in 1728, a mission was commenced at Madras by Schultz, schools were a part of its machinery ; and the apostolic Schwartz, soon after landing and reaching his field in Southern India, writes, “I began a catechetical hour in the Tamil school with the youngest lambs and thus I learned to stammer with them.” Turn to another continent, and there also the missionary Schmidt, sent by the Moravians of Germany in 1736, to make known Christ to the despised sons of Africa, soon founded the first Hottentot

school. Passing to the date of the commencement of the first mission of the American Board, that at Bombay, we find, that in 1815, the brethren made such efforts as their means allowed for the education of heathen children. In the first year of the Jaffna Mission, (1816) boys were brought under the instruction of the missionaries and their assistants, and soon after a few little girls were gathered, forming the germ of the Oodooville boarding-school. In the same year the mission among the Cherokees was commenced, and the erection of a "comfortable school-house," was one of their earliest movements. In 1820, a mission was begun in the Sandwich Islands, and before the close of the year four schools were established. This list might be indefinitely prolonged, with similar statements concerning missions in Asia, Africa, America, and the Islands of the Pacific; but enough has been adduced to show a remarkable agreement among men of different generations, from various lands, and upon widely separated fields, in the use of the school in conjunction with the preaching of the truth to adults, as an agency for promoting the work of evangelization. In the wilds of our own frontiers, among the Hottentots and Zulus of South Africa, in the mountains of Kurdistan, on the torrid plains of India, in the sea-ports of China and the retired islets of Polynesia; nay, wherever, almost without exception, the banner of the cross has been raised, there do we find children and youth gathered for instruction in the mission school.

The fact is a remarkable one. What does it mean? It would seem to be a missionary instinct. To say that this course is not in accordance with piety, zeal and wisdom, that it is not the fruit of apostolic devotedness, conflicts harshly with the universality of its adoption by men whose lives are regarded as the highest exemplifications of Christian character, under circumstances so varied, and on fields so independent, in all things one of another. Yet, that it is a departure from the strict line of apostolic precedent, is undeniable.

If now we turn to the results of the efforts of the Churches of the foreign field, during the past forty years, that we may

in some sense test our modes by our progress, our theories by their fruit, a two-fold answer will be returned, according to the standard by which they are measured. Viewed positively, these results are glorious and cheering. Whole tribes have been rescued from barbarism and raised to the rank of Christian men; islands sunk in the depths of licentiousness, idolatry, and even cannibalism, have taken their place among civilized nations; the most degraded races of South Africa have yielded brightest gems for our Saviour's crown; nominal Christians have returned to the standard of truth and abjured their false doctrines; and even India and China, the strongholds of heathenism in the East, have been the scenes of outpourings of the Divine Spirit, and the birth place of souls. Christian churches, even though at long intervals, stud the world, twinkling like the stars of heaven in every quarter of its sin-darkened hemispheres.

Viewed, however, not in their own worth, nor according to what we had reason to anticipate with a full understanding of the obstacles to be overcome, but in comparison with the expectations of the sanguine, the results are less satisfactory. It was the confident anticipation of many good men, at the time of the inauguration of our present operations, that a few years of missionary labor would overspread large portions of the heathen world with Christianity. Idolaters were spoken of as stretching forth their hands for the Gospel; true enough as a figurative representation of their need, but quite false as a statement of their desires. The victims of false religion were represented as slaves to sin, waiting for the proclamation of liberty through Christ; true enough as to their actual bondage to Satan, but false as to their willingness to accept the heaven-sent boon. With the sanguine, these figurative statements passed for realities, and brilliant success was looked for at an early day. To such views and expectations, the results of missionary labor seem most inadequate and disheartening. After laboring for forty years, they find heathenism and false religion still occupying the greater part of the habitable globe. But it is forgotten that apostolic gifts and

labors, followed up by the zeal of the evangelists of the primitive Church, besieged the Roman empire for three centuries before the Cross supplanted the Eagle upon her strongholds and banners. Undervaluing the work to be accomplished and the difficulties to be encountered, they are ready to conclude, because every thing is not done, that nothing is done, and to cry out—"missions a failure." Others there are, and among them many missionaries, who, though not thus cast down by the disappointment of hopes unwarranted by the history of the Church, still feel that all has not been done that might have been done. With souls yearning over dying myriads, and longing for the more rapid spread of the only remedy for sin, they are ready to exclaim, "Why tarry His chariot wheels so long! Oh! where is the promise of His coming!" Admitting that God has greatly blessed the labors of his unworthy servants, and that in some fields the harvest has been great even to astonishment, the same cannot be asserted of all missionary fields. In many a spot where sin abounds, although the labors of many years have been there expended, the missionary, looking about him, exclaims, "Who hath believed our report! to whom is the arm of the Lord revealed?" Ready to convict himself of error, with a jealous eye the laborer scans his heart, his theory and his practice, and asks, "Where is the fault? What better can we do?" The new comer with warm desires and great expectations, unable to appreciate the advance that has actually been made by his predecessors, is ready to imagine that previous modes are at fault, and suggests new measures. Anxious directors and friends of missions at home, impatient of the slow advances made, begin to inquire whether there be not something wrong, and seek to show the remedy. Thus, between old missionaries and new, laborers at home and abroad, and the host of lookers on, it is not surprising that we should have more than one scheme laid down as the proper method of missions.

Whilst the main current of Christian missions, from all lands to all lands, has ever set steadily in favor of a combina-

tion of preaching, teaching and scattering the word of God, as the true plan for evangelization in heathen countries, two widely different courses have been struck out for the more perfect and speedy attainment of the end proposed, by the divergence in two opposite directions of some of the friends of missions. These diverging theories may be characterised as the educational system, and the system of exclusive oral preaching. The one would correct the ordinarily accepted theory of missions, by giving greater prominence to the Christian education of youth; the other by relying mainly, if not entirely, upon the oral proclamation of the Gospel to adults. We shall attempt fairly, and as fully as our space will allow, to present the respective positions of the two parties, turning our attention more particularly to India, perhaps the most difficult of mission fields, as well as the most familiar, and one to which the notice of the public is at present particularly called.

The *educational system* has been adopted by the Presbyterians both of the Kirk and the Free Church of Scotland, in their India missions. It was introduced at Calcutta by Dr. Duff, the deservedly eminent and admired senior of these missions. It is now the system pursued by the Scotch missionaries at Calcutta, Madras, Bombay, Nagpore and elsewhere. As it has been much misunderstood, and the principles upon which it is advocated often decried, it is but an act of justice to state the views of these unquestionably earnest and godly men, as held by themselves, whilst to inquirers on the "Theory of Missions" it will be suggestive, and as we may hope, interesting. Those desiring to study the subject more thoroughly, will find in "Duff on India and India Missions," (pages 284—423,) the arguments from which we make the following brief:

The principle lying at the foundation of Hinduism, as a religious system, is exclusive self-reliance—self-righteousness. The remedy for this false doctrine is the unfolding of righteousness in Christ—the Gospel. The question that meets us in our work is, How can we most effectually communicate a

saving knowledge of Christ? How can we bring to pass the intellectual, moral and spiritual regeneration of the universal mind of India, and that in the speediest and most thorough manner? By common consent there are three generic modes of applying the Gospel to the people, viz:

1. Preaching the Gospel to adults.
2. Teaching it to the young.
3. The translation and circulation of the Scriptures and religious works.

All these modes,—Dr. Duff argues,—have been blessed, and should be used. They are not antagonists but allies; and to pitch them against each other is folly and wrong. Christian education and preaching differ in the subjects and in the modes of application of the truth conveyed, but not in essence. We should not therefore be influenced by names so as to imagine them to be essentially different or antagonistic. “Go teach all nations,” is parallel to “Go preach to every creature.” By *teaching*, in its present connection, he understands communicating the Gospel to the young; by *preaching*, communicating it to those of riper years. Circumstances may decide which of the different modes shall take precedence of the others. Thus the savage, without an alphabet, whose language has not been reduced to writing, must be preached to before he is offered a Bible, or taught to read. The Chinese may be reached by books or tracts before they can be approached by the preacher or teacher. In India again, both modes may be used, and the question will be on the relative prominence to be given to each part of the work.

The Scotch Presbyterian Church have chosen and stedfastly adhered to what they denominate *the Christian education scheme*. In former educational evangelistic efforts, Dr. D. thinks too much was expected from schools of a low grade, and too little attention paid to a thorough, long-continued course of training. Elementary schools for a large number can only be wisely used,—in present circumstances,—as a preparation for higher educational institutions. Upon these last we must rely for the true results of Christian education as a missionary effort.

The Gospel must be preached to the adult population. The question of questions is, Who are to be preachers? The churches at home have been hitherto looked to for those who shall carry the word of life through heathen nations. But, viewing the immense number of preachers needed, the difficulty of obtaining the men, their expensiveness, their reduction by illness and death, their want of acquaintance with the languages and customs of the people, &c., he argues, that we must look to the churches of Christendom for the original supply of laborers to communicate the first impulse, and then let these give that shape and direction to their operations which may most speedily cause the field itself to send forth the continuous supply.

The Gospel can only be said to flourish when it can live and perpetuate itself independent of foreign aid. Up to this point it is not truly a thing of the soil, but an exotic. A few real propagators of Christianity are worth more than thousands of converts unable to diffuse sound views of Christian truth, or to hand them down to succeeding generations without the aid of foreign teachers. As regards the interests of a realm, one Knox is worth a thousand peasants, though his soul be no more precious than one of theirs. Hence the rearing of native preachers, well qualified to stand alone and diffuse the truth, should be, not a secondary or subordinate, but a primary department of missionary labor in India. This view is strengthened by the extreme difficulty with which even the present number of European laborers is maintained, and the extreme disproportion between the force engaged and the land to be possessed. If *Itinerancy* be offered as a remedy, enabling one man to pass over a large surface of territory, proclaiming the Gospel, the question arises, 'What prospect of ultimate success is held out by this plan?' And the answer returned is, that without the repetition of the same means in the same locality, we can expect only a scattered and unsubstantial harvest from this mode of sowing the soil.

"In scattering handfuls of corn over the frozen crust and towering eminences of the Himalaya, a single grain might

obtain a lodgment in the crevice of a naked rock; and then, exposed to the concentrated rays of a summer sun, it might rear its nodding form far aloft, amid a region of sublime sterility; but what prospect would that hold out of reaping the bountiful returns of an autumnal increase?" Even for a circuit itinerancy, however, we cannot command a sufficiency of foreign laborers. The climate forbids this mode of labor in many districts during a great part of the year; the advantage gained is lost for want of being steadily followed up; the breached fort is repaired before the assault is renewed; a vocabulary depraved by heathen associations nullifies much that is said by the preachers. These evils can only be remedied by patient reiteration, explanation, and illustration. On these and other accounts, preaching must be not erratic but localized; but, if localized, it must be largely multiplied to meet the emergency. Hence, we must have native preachers to itinerate widely, wisely, and well. They can live at a far less expense than the European, labor more widely, reach the people more fully, and command the language more perfectly. "The real reformers of Hindustan must be Hindus." Beside sending men directly to preach the Gospel our societies must send others to devote time, talents, and energies to raising up a native ministry; and this can be best done by a long, thorough, persevering prosecution of the educational system, with the use of the English language. It will not, we think, be an unfair statement of this theory of missions to say that its chief tenet is, that the foreign missionary should rather devote himself to the raising up and training of native evangelists, than aim himself to be the evangelist.

Whilst one portion of the missionary force has thus inclined to a divergence from the main body towards a more exclusive use of educational agencies, another portion of the force, with a kindred zeal for the speediest possible conquest of the world by the Church, has, as we intimated, diverged in a different direction. It maintains that the foreign missionary should be, in the fullest sense, an evangelist,—putting his trust in the oral publication of the Gospel to adults, and repudiat-

ing schools as a means of evangelization. This theory has been more or less fully adopted by the controlling authorities of the Baptist Missionary Union, with the warm concurrence of President Wayland; by the Arcot Mission of the American Board, and by individual missionaries.

The annual meeting of the Baptist Missionary Union, held in Philadelphia in May, 1854, was rendered memorable by a highly exciting and very full discussion of the Report of the Deputation commissioned to visit the missions of the Union in the East Indies. This Deputation, consisting of the Rev. Solomon Peck, D. D., Foreign Secretary, and the Rev. James N. Grainger, met the missionaries of the Union laboring in Burmah, in convention; and, after a six week's discussion, decided, with the concurrence of the majority of the missionaries present, upon certain changes in the mode of conducting the missions of the Union in the East. The grand principle laid down and followed in these changes was, that "*oral preaching is the Divinely appointed and Divinely honored mode of evangelization.*" To secure to the work of preaching its rightful position, it was decided that every ordained missionary should give his strength to this work, subordinating to it all other labors. With regard to schools, two principles were laid down. These were,—first, that "schools are not a wise or scripturally appointed agency for propagating Christianity among a heathen people;" second, "that, whatever be their value, it is subordinate to that of preaching the Gospel to the adult population; that they are in no respect to be regarded as a substitute for, or a mode of preaching; and that the measure of demand for them is in proportion to the success which attends the preaching of the Gospel." From these principles the deputation derived "*the rule,*" that mission schools should be chiefly, if not exclusively, for the benefit of the Christian population, the converts and their children. It was farther recommended that in the schools, both primary, normal, and theological, established for training Christian teachers, and preachers, the English language be excluded.

These changes caused much feeling upon the part of some

of the missionaries, and of the supporters of the Union, and gave rise to a series of warm discussions. The principles laid down by the Deputation were however sustained and adopted by the meeting.

At the same convocation, a report, drawn up by the Rev. Dr. Wayland, late of Brown University, was recommended as "containing most important principles for the consideration and guidance of our missionaries and of the Executive Committee."

In this report Dr. Wayland argues, that the special object of Christian benevolence is to convert men to God. The means to be used is the preaching of Christ and him crucified. This is the only appointed means for producing this effect; and by preaching, he understands, the oral communication of divine truth by man to man. As to teaching, it is unnecessary as a preparatory work; it has not apostolic precedent; nor is it the lawful work of an ordained preacher under the Saviour's commission. If it be argued, that the aged are hardened, and that the young should be imbued with scriptural truth and led to Christ; he replies, that to the infinite power of the Holy Spirit, "all things are equally easy;" that we cannot expect the young, if converted, to bear the brunt of persecution; that, in fact, children are not the first converts in missions; and that teaching is an uneconomical use of men. In brief, that schools are not to be regarded as a means preparatory to preaching, nor as a scriptural instrument of evangelization. In concluding the report he says, "We can perceive no essential difference between the position of missionaries in a heathen land at the present day, and the position of the apostles and first preachers of Christianity. We learn the manner in which they labored from the Acts of the Apostles. We can see no good reason, therefore, for adopting any other method than that pursued by those instructed by the Saviour himself."

The Arcot Mission of the American Board, composed of three brothers bearing a name honored in the annals of missions, adopted, in 1853, a code of rules for the guidance and government of the Mission. From that portion of those rules relating

to “preaching and education,” it will be seen, that the views of this Mission on these topics are very nearly co-incident with those of the Baptist Deputation. As this is the only Mission of the American Board, which, so far as we are aware, has taken this strong ground against the use of schools as a branch of evangelistic effort, we give this part of the “rules” without abridgment:

PREACHING AND EDUCATION.

“*Whereas*, we believe that India, with its teeming population, is accessible to the preaching of the Gospel from her lowliest village to her most crowded city, and—

“That God has endowed the Hindus with intellect peculiarly capable of comprehending the truths which He has revealed, and with conscience fitted to be awakened thereby, and—

“That neither schools nor any other preparative human instrumentalities are necessary in order to bring the masses into a condition of fitness for hearing the Gospel, and—

“That the way for the triumphs of Christianity is to be prepared by its public proclamation, and—

“That the vernacular languages of India furnish media fully adapted to the clear and forcible communication of divine truth, and—

“That missionaries can easily, with moderate diligence and perseverance, acquire the vernaculars so as to become good preachers, and—

“That Christ’s commission recorded by the Evangelists enjoins, as the definite plan of missionary labor, the promulgation of the Gospel among the population in their own tongues—the perseverance in the use of this means until individuals and communities are proselyted to the Christian faith—and the education of proselytes and their children, and—

“That the wisdom of this or of any other age is incapable of originating better modes of agency than that simple and mighty one instituted by Christ ; therefore

“*Resolved*, 1. That the words of our Lord, ‘Preach the Gospel,’ are recognized as the foundation stone of this Mission.

“2. That this Mission cannot encumber itself with educational establishments intended for heathen children and youth.

“3. That this Mission cannot allow any educational institutions, except those which spring out of the necessities of such communities as may be proselyted to the Christian faith.

“4. That all such institutions be strictly limited to baptized children and children of proselytes.

“5. That the instruction given in all such institutions shall be restricted to the classical and vernacular languages of India.”

It will be at once perceived that the first point to be settled in this discussion is, the truth of the promise upon which the theory of missions last given is built. If it be true that the position of the modern missionary to the heathen is so essentially identical with that of the apostles, as is assumed by the supporters of this view, then can a decision be most easily reached.

If the end to be attained now is the same as in apostolic times, and, also, if the circumstances attendant upon the attainment of this end are the same, or substantially the same, then must we pronounce any serious departure from the example of inspired men, commissioned and prepared for this work by Christ himself, to be wrong. No plea of expediency, or of more mature wisdom, could justify the modern missionary in leaving the path trodden by the apostles. Admitting that the work to be done is substantially the same, that is, the permanent planting of the Church in heathen or anti-Christian lands, we will inquire whether the circumstances of the work, now and then, are so essentially or so nearly the same, as to shut us up to the letter of apostolic precedent. If the facts render an affirmative answer, then the method of missions is a matter of interpretation—the apostolic history being our text—and theories or reasonings as to modes of pro-

cedure, are treason against the simplicity of Christian confidence in the teachings of the Holy Ghost. Let us briefly but fairly examine this point, as one of immense importance, deciding, as it does, whether we shall or shall not reason as to the best mode of conducting missions among the unevangelized.

Are the circumstances under which modern missions are conducted so identical with those under which they were conducted in the apostolic age as to shut us up to the letter of apostolic precedent?

The question regards two parties,—the actors, and those acted upon—the preacher and the hearers—the missionary and the field.

And first, turning to the apostolic age, let us inquire *as to the agents* for the accomplishment of the work of evangelization. Who were they, and how were they qualified and equipped for their errand?

(1.) They were men fresh from the teachings of Him who spake as never man spake; witnesses of his resistless power over things animate and inanimate; filled with the consciousness of a divine mission to a world lying in darkness and sin; burning with zeal for a crucified but risen Saviour, and animated by the fervor and freshness of enthusiasm to which a new faith, when unhesitatingly received, ever gives birth. They were, in fine, Apostles of Christ, the Lord of Glory.

(2.) The apostles, moreover, were endowed with the power of working miracles, as an illustration of their divine mission. They were thus furnished with a means of inestimable power for arresting the thoughtless, attracting about them multitudes of hearers, convincing them of the divineness of their mission, and so leading them to consider and yield to the doctrines brought with such sanctions to their notice.

(3.) They were also, by a special supernatural gift,—that of tongues, or speaking various languages without previous study,—enabled to address men freely in foreign lands, and to enforce upon them the teachings to which the miraculous powers already noticed, had given illustration.

(4) It further appears from the inspired record that the apostles had conferred upon them a supernatural discernment, by which they were guided in the choice of men to fill posts of responsibility in the infant churches which were under their preaching.

(5.) And, finally, we see that on passing from churches thus instituted, to carry to new fields the Gospel banner, the apostles left behind them men miraculously raised up, and miraculously endowed with gifts for the edification, instruction, government, and extension of the churches. These officers of the apostolic age, and their gifts, are summarily designated (1 Cor. xii. 28) as "prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues."

Such, in part, was the equipment of the apostles for their work, as promulgators of the Gospel of Christ. Let us now glance at the *circumstances of the fields* to which they were sent, as far as they bear upon the present inquiry. The apostles went from Judea, mainly to the cities of Greece, Asia Minor and Macedonia; to Rome, Alexandria, and other cities of the Roman empire. The bare statement will, of itself, suggest to the reader the point to which we wish to direct attention, namely, that the apostles went from less to more civilized communities—from a land of comparatively low literary culture to the high places of learning for the then known world. Judea might shed moral, but not scientific or literary light, upon the renowned cities of Greece. The very names of Athens, Pergamos, Alexandria and Rome in the Augustan age, so synonymous with memories of ancient learning and science, preclude the necessity of enlarging upon this topic.

It should also be noted, that we learn from the inspired record of the labors of the chief evangelist of the apostolic company—what we gather also from profane history—that almost into whatever city or town the preacher of that generation entered, he there found, in the first place, a company collected in the synagogue, ready to admit everything he claimed but the Messiahship of Jesus of Nazareth; and also a community more or less acquainted with the mono-

theistic faith of Judea, and prepared to appreciate the arguments from the Old Testament, the sacred book of the Jews who lived beside them, to the New Testament, which the apostles maintained to be its complement and key. Finally, the apostles had not the printing press, with its facilities, for the multiplication of written volumes.

Let us glance now at the modern missionary and his field, that we may see whether his position is in all things the same as that of the apostle, or so nearly the same as to shut him up to a use of the same means so far as he can command them. Look at the man and his qualifications. The commission directly conferred by Christ, the miraculous endowments to attest his errand, the gift of tongues, supernatural discernment, the miraculous provision of successors from the native church, with which the apostles were furnished—are those his? And, on the other hand, his field. Does he go from less to more learned lands? from less to more cultivated nations? Does he find the synagogue with its open Bible, and an audience prepared by mental culture to appreciate his words and arguments? We need hardly say that the diversity, under both heads, is most striking; nor need we occupy our limited space by tracing out for the reader the lines of difference which his own acquaintance with the subject will supply. Omitting the mention of other very striking differences between the position of the Christian evangelist of that day and this, it is enough for our present purpose if we can assert, as we think that we safely may, that *the circumstances under which modern missions are conducted are not so identical with those under which they were conducted in apostolic times*, as to shut us up to the letter of apostolic precedent. Hence, to show in the modes of conducting missions at the present day a departure from apostolic precedent, is not of itself a proof of error on the part of our missionaries, or of the directors of our missionary boards. Error there may be, and doubtless often is, but it is not proved by the fact that means are used not found in apostolic precedents.

It is a noteworthy fact, that the advocates of a strict adhe-

rence to apostolic example should limit their scruples to a single point. In the matter of schools no exception can be made, no variation be allowed. The apostles established no schools; their example is our law of procedure; therefore the modern missionary may not establish schools—a syllogism from which they see no escape. Let circumstances be what they may, the indications of Providence what they will, it matters not, there is but one divinely appointed mode of evangelization, and that is not the establishment of schools. But why may we not insert “printing press” in the place of “schools?” Will not the syllogism be as true? Or if “executive committee” or “mission treasurer” be inserted, will not the argument be as sound? Nay, if we are to disregard the Providential changes which make the nineteenth century to differ from the first, should we not abjure such unapostolic machinery as boards, committees and secretaries? Should we not turn from the steamboat and rail-road, and discarding letters of credit, take our staff and scrip and set out in truly primitive style for our field of labor; and when there, renouncing the use of those modern innovations the printed Bible and tracts, should we not sit down to copy out, on apostolic “parchments,” the Epistles and Gospels needed for the churches?

It will be replied, doubtless, “We do not deny the existence of circumstantial differences of position of the two parties; it is ‘essential differences’ whose existence we deny.” If so, let it be conceded that circumstantial differences of position will call for circumstantial changes in the modes of procedure, and on this point their need be no further controversy. All agree as to the essential aim and scope of the missionary work; it is to bring the glorious truths of the Gospel of Jesus Christ so to bear upon men in heathen lands that the Church may, in the speediest and best way possible, be built up over the whole earth. In doing this, let us not ignore the existence of a state of things which compels us to ask, not merely, how did the apostles labor, but how far shall existing circumstances modify our imitation of their modes of labor. The apostles used

every appliance fairly within their reach. To do the same discriminatingly, prayerfully and zealously, is truly to follow in their footsteps. They did not go from Judea to found schools in Athens; but it by no means follows that, if to-day they were to go, without miraculous endowments, from New England to South Africa, they would refuse to found schools there. We are willing to believe that now, as in the first century, they would follow the leadings of Providence, and strive by all wise means to save some of those by whom they were surrounded.

But, says Dr. Wayland, in the report alluded to, "It is certainly wrong to ordain ministers and send them forth as preachers of the gospel under the Saviour's commission, when we only mean them to be school teachers." And again: "Who shall labor in the work of education? (i. e. after Christianity has been planted on a foreign soil.) If the views just expressed be correct, it will follow, that this is a work not to be devolved on the ministers of the Gospel." Truly this is a remarkable proposition to emanate from a New England college. The fathers of that favored portion of our country seemed to have no such scruples, when they called ordained men to undertake the training of youth in old Yale and Harvard. Nor, in later times, have their successors withheld from these and younger seminaries of learning their most gifted pulpit orators and scholars. Certainly no such theory was held by our Presbyterian fathers, who hesitated not to place in educational chairs, the most useful and eminent of their ordained pastors, or even to call the great Edwards from his Mission to the Indians to preside in the College of Nassau Hall. And with the highest admiration for the character, and most heartfelt esteem for the services of the distinguished author of the sentiment we have quoted, we cannot avoid an expression of surprise that it should have come from the Reverend President of Brown University. The very extent of the indebtedness of the cause of education to the labors of his best years makes it the more unaccountable. Will it be said that it is the MISSIONARY of whom we are talking—that circumstances are widely different at home? And is it so, that apostolic precedent is outlawed

from America? Is it only to be made an unbending rule for the evangelist sent to heathen India? Is he to be shut up to one way of reaching the heart and one mode of doing good, whilst the Christian ministers of America may range over the whole field of useful effort and adapt their powers to separate spheres of action, as God and his people shall direct? Must the man who single handed and alone is to do every thing, under God to raise a nation from the depths of a degraded idolatry to Christian life and light, be restricted to a single instrument, whilst we at home may bend every agency and apply every new power to the accomplishment of a lighter task? No! This were a monstrous wrong! In the name of justice, we demand, that if restriction be laid any where, it be not upon the man who, with the least assistance, has the greatest and hardest work to do. We say not now what it is wisest for him to do, but we protest against this laying down of restrictions for the missionary, whilst leaving to his brother in Christian lands a margin of the widest liberty.

Many important topics suggest themselves in this connection; but we may not linger here, lest we exceed the limits to which we can lay claim. With a few remarks on the Rules of the Arcot Mission, given on a proceeding page, we pass to another part of our subject. With the Preamble we, in the main, heartily agree. The accessibility of India; the ability of the Hindus to comprehend Gospel truths; their fitness to hear them proclaimed, and the prime importance of the preaching of these truths to the masses in their own tongue, are points we have no desire to dispute. We know of no American mission in which they would not be heartily endorsed. The seventh section, however, records a more "definite plan of missionary labor," as enjoined by Christ's commission to the Apostles than we have been wont to find in those simple yet comprehensive words. With this, however, we shall not quarrel, as it merely expresses the belief of the members of the Arcot Mission in the year 1853 as to the teachings of the Redeemer's last command. Neither shall we dispute the right of these brethren to lay down rules for their guidance in the prosecution of their work in accord-

ance with their views of the true theory of missions. Rather would we wish them God speed in their labors, and rejoice in their success.

So long as the Mission is fully agreed in this matter, we should have no disposition to compel it "to encumber itself with educational establishments for heathen youth." (See Resolutions on a former page.) Nor if, when a Christian community, by the blessing of God upon the preaching of his Word, had grown up, and educational institutions had been established for it, a child of heathen parents should knock at the door and implore admittance, the reply should be, "We have no place in our scheme for the instruction of heathen youth—all such institutions in this Mission are 'strictly limited to baptized children and to children of proselytes,'" should we wish to dispute their right to decide this question thus, so far as the Arcot Mission is concerned. But if the demand be made that the spirit of these rules be subscribed to by the Missions at Madras, Madura, Jaffna, Bombay; nay, by all missions in the whole world, as the *only divinely appointed mode of evangelization*, then we must protest against so unwarranted an assumption of exclusive apostolicity.

The merits of the question, as to the wisdom or otherwise of the use of educational establishments in our missions, will be involved in some remarks to be made before we close.

That which most practically interests us in this matter is the course pursued by the American Board of Commissioners for Foreign Missions. It is through this organization that we have for many years done all that we have done for the evangelization of heathen lands. It is to its discretion that we now entrust our contributions of money. It is for its missions especially that our prayers are offered up; and it is to its care that we commit our brethren who devote themselves to this work. Hence, the views and policy of the American Board are to us matters of the weightiest interest. They should receive our closest attention, if we would do our duty to the cause of missions, and to those whom we send forth in this glorious work. To which then of the two differing theories which have been

sketched does this Board incline. What views as to modes of missionary action are held by its controlling powers? In reply, it may be said, that the course pursued by the Board from its organization has been a mean between these two extremes. Rejecting no instrumentality that gave promise of doing good service to the cause, it has used them all. Its object, as defined by its published laws and regulations, is, "to propagate the gospel among the unevangelized nations and communities, by means of preachers, catechists, school-masters, and the press." The missionaries have had a reasonable liberty to make use of all of these modes of reaching and influencing the people to whom they have been sent, and this liberty they have used, although with a varying amount of attention to the several branches of effort in different lands and missions. The propriety of the use of schools in connection with preaching, as a branch of evangelic effort, was ably advocated in an Article written by the Rev. Dr. Anderson, Senior Secretary of the Board, and published in the *Biblical Repository* of the year 1838. The views there developed are those upon which the missions of the American Board were conducted from their incipency. Schools for heathen youth formed a part of the equipment of almost every station, and the hopes of success cherished by the friends of the cause at home were partly based upon the fruits anticipated from the Christian training of the young.

With the increase of experience in the work, and under the incentives to inquiry as to the modes already adverted to, it was to be expected that the guiding spirits of this great Missionary society, should be led to examine the principles upon which its operations were based. That old views should be modified, or new views embraced, need be no matter of wonder. But it will be as little matter for wonder, that the Churches acting through their Board, should claim the right to know the changes proposed or effected, to discuss the grounds upon which such changes are founded, and to decide whether the principles involved shall be adopted as the policy of their missions to the heathen. It is not our privilege only, it is our sacred duty to understand the theories and the practice of our

foreign missionaries, to be fully in sympathy with them and their work, and to supervise their labors as truly as we do that of the home missionary—a duty, it must be said, which has been most shamefully neglected by our church judicatories.

For several years past it has been evident to those sufficiently interested to observe the course of things, that the views of the Prudential Committee have been inclining to what may be, for brevity, styled the anti-educational side of the question. This was particularly noticeable in the instructions of the Committee, given by Dr. Anderson, in December, 1848, to the first missionaries to the Jews of Salonica. The missionaries were distinctly instructed, that the Committee were not prepared to institute schools of any sort in the new mission. In the management of other missions of the Board also, the influence of the Committee has been decidedly adverse to any extension of the educational system, as a means of evangelization, and more particularly so to the use of the English language as a medium of instruction. For many years, if we are correctly informed, the school system has been a subject of correspondence between the Missions and the Committee. Especially is this true of our Indian Missions. In that particularly difficult and interesting field of effort, with a population so vast, so strangely bound by caste, so subtle, so full of pride in a venerable system of false religion and false science ; the literary and scientific, as well as religious superiority of Christianity, has been largely brought to bear upon the people. The Committee, year by year, have seemed to place less and less confidence in educational means, and to be more and more disposed to confine missionary labor, as a part of a system of evangelization, to the preaching of the Gospel to adults. The great majority, we believe, of the missionaries of all Societies in India, have felt themselves unable to see the wisdom of this position. Whilst maintaining that the public oral proclamation of the truth was the first thing in missions, they have not felt that it was every thing or the only thing. Hence, there has been a reluctance on the part of the missionaries of the American Board, to adopt measures

entirely in accordance with the views of the Committee. Nor do we know that the Committee have demanded this. Whilst seeking to keep educational operations within what seem to them proper limits, and perhaps depressing it below what some of the missions have deemed the truest policy and economy, we do not know that they have demanded an entire change of policy in any mission.

So great was the difficulty of deciding and adjusting this and other matters by correspondence alone, that it seemed advisable to the Prudential Committee to send out a deputation to visit and confer with their missionaries in Hindustan. Accordingly the Rev. Dr. Anderson, Secretary, and the Rev. Augustus C. Thompson, of Roxbury, Massachusetts, a member of the Committee, sailed for India, by the way of England, in August, 1854.

The objects of the Deputation are thus stated in the Annual Report for 1854: "This measure is regarded by the Prudential Committee as being every way economical and wise ; there being many questions, connected with considerable outlay of funds, which it is desirable to hasten to an earlier and more satisfactory adjustment than can be effected through the medium of written correspondence, or of converse with individual missionaries returning from their fields; such as the place which schools and education should hold among the means for evangelizing the people of India ; the comparative use that should be made of the English and of the vernacular languages in education ; the most economical and effectual method of training native preachers, pastors, and helpers ; the inquiry as to the expediency of a more rapid and extensive institution of a native pastorate, with the whole subject of the support of native evangelical laborers ; the providing of houses for preaching and public worship : " together with the provision to be made for Christian communities ; the use of the press ; relations to other societies, and the comparative importance of different fields of labor.

Here, it will be seen, is a schedule of topics of the highest

importance, and of topics upon which it is of great moment that the Committee should have a personal intelligence. It is so utterly impossible to obtain a satisfactory understanding of these matters without a personal acquaintance with the fields and people, without looking the thing itself in the face, that the sending of their Senior Secretary, with a member of the Committee to visit the Indian Missions, is an act at once natural and wise. A personal interview with the men who have been spending their lives in the work, upon the ground and among the people, it might be expected, would give to a Secretary more real information than volumes of correspondence, whilst it would also afford him an opportunity for more fully unfolding to the Missionaries his own views. After such a visit, the letters written would come with an appreciable reality and instructiveness not before possessed. At the same time, a sympathy between the patrons and officers of the Society at home, and the laborious agents abroad, would be engendered, that would do much to hold up the hands ready to fail, and to cheer the weary heart of the oft anxious and care-worn missionary.

When, however, at the annual meeting of the Board, held at Hartford, in September, 1854, a few weeks after the departure of the Deputation for India, a special Report on the "Divine Instrumentality for the World's Conversion," was read by one of the Secretaries of the Board on behalf of the Prudential Committee, it was apprehended by those conversant with the state of things, that the Deputation had not gone out so much to learn, as to teach—so much to consult as to act. Although the spirit of the Report is most excellent, and its positions, in the main, such as few would dissent from, yet, discussing as it did the question in debate between the Missions and the Committee, and coming, as it did, immediately upon the departure of the Deputation, it appeared to be designed to prepare the public mind for action already decided upon. This apprehension, whether well or ill-founded, would seem to be justified by the reports of the movements of the Deputation so far as received. At the late meeting of the

Board, in Utica the belief that changes had been effected in the policy of the India Missions, in accordance with pre-conceived theories of the Committee and its Secretaries, rather than as the result of a change of views on the part of its missionaries, was manifest. Regret was felt and expressed that the matter had not been communicated to the Board before action was had. Although it appeared to be too late to arrest such action, in part, at least, it having been already taken, it was manifestly the will of the meeting that, so far as possible, all of the proposed alterations should be suspended until the decision of the Board could be had upon them. From the special meeting to be called upon the return of the Deputation, we hope for good results. A kindly discussion of the principles upon which our missions are conducted and should be conducted, must lead to the happiest results. The Churches supporting the missions of the American Board, claim the right both of understanding these principles and of expressing their views upon any questions involving a just and wise management of the affairs of the Board, with the expectation that their wishes will be respected. They can only be led suitably to sympathize with the work of foreign missions, and properly to contribute men and means wherewith to carry it forward, by being made intelligently familiar with the subject, and by being satisfied of the wisdom of the policy pursued by those to whom it is more immediately committed. The churches must feel that these missions are *their* missions, if we would have them give to the cause the attention and support it merits. Therefore it is, that as friends of the noble cause of missions to the heathen, we rejoice that the whole subject is to be so prominently brought before the constituency of the American Board. We trust that the promotion of the cause of Christ, and no lower aim, will be in the eye of the Board at its special meeting. We have no desire to prejudge the matter, nor to censure the Committee or its excellent officers, but we sincerely desire that an intelligent review of this subject may be had, both as a matter of justice to the cause of foreign missions, and to those devoted to its advancement at home and abroad.

The changes brought about by the visit of the Deputation have not been confined to the Ceylon mission, as has been supposed by many; changes analogous in character have been found desirable in missions on both sides of India. In the Mahratta missions of the Bombay presidency, and in the Tamil mission of the district of Madura, unless we are misinformed, an essential reduction has been determined upon in the educational department of the missionary work. Instruction in English is to cease, the number of the schools to be diminished, and the reception of pupils in the remaining schools to be confined as soon as possible to the children of real or nominal Christians. The school is to follow, not precede, evangelization. The printing of English by mission presses is to be discontinued, and the management of these presses to be given to natives. The churches are to be committed to the care of native pastors as soon as possible, and the missionary to become an Evangelist with an episcopal charge of the Churches. In the preparation of young men for the ministry, if any are instructed in the English language, it is to be as an exceptional rather than a normal feature of the work.

Since the educational system has been most steadily, extensively, and we may add successfully, used in the Jaffna Mission, the greatest amount of change was needed there to bring the Mission to the shape deemed most desirable by the Deputation. We learn from the *Missionary Herald* for September last, that the conference of the Mission with the Deputation resulted in a complete conversion of the Jaffna brethren to the views of the Deputation, a result equally surprising to those engaged in the conference and to the more distant friends of the Mission at home. A brief sketch of the history of this Mission is essential to an understanding either of the necessity or nature of the changes thus effected.

The Jaffna Mission was commenced in March, 1816, by Messrs. Warren, Richards, Poor and Meigs, of whom the last named only survives. The Mission has of late years had from seven to nine ordained missionaries, a physican and printer. The field of labor assigned to these brethren and their succes-

sors,—the northern Province of Ceylon,—is in several respects a peculiar one, differing in important particulars from mission fields upon the continent of India. These peculiarities have had an influence in modifying the means used in the work of evangelization. From the outset the Mission has made use of preaching, the press and education, as mutual aids in prosecuting its enterprise. Although education in schools of different grades has been a more prominent agency in this than in some other of our Indian Missions, it is the assertion of our brethren that the preaching of the Gospel has ever been their chief instrumentality. Thus, in their report published at the close of the year 1846, they say, under the head of “Preaching”—“By this is to be understood the oral declaration of the Gospel to one or more auditors, but not necessarily in the ordinary form of sermonizing. The missionaries regard their churches, school bungalows, rest houses and dwelling houses, the wayside and bazars, as proper places in which to preach the Gospel, and accordingly they have from the beginning exercised their ministry in all these places as they had opportunity.” Again, in the report of 1852, they say—“The preaching of the Gospel in the Churches and in the villages, by the wayside and from house to house, *has always been considered our great instrumentality* for the spread of the truth, and educational and other means only as auxiliary to this.”

The accounts of extended tours found in the reports of other missions cannot be looked for here from the insular nature of the field. The compactness of its population, whilst preventing the necessity for such tours, taken in connection with the state of preparation for receiving the truth, produced by the preaching and teaching of past years, says this report, “creates a demand for daily excursions in the villages, the results of which are not to be estimated by the distance traveled. Thus, at Manepy, there are ten thousand inhabitants within the limits of the station, and yet so compact, that the most distant are within an half hour’s ride from the station. Every house is open to the missionaries, and every family an audience.” Dr. Poor, then in charge of that station, visited, during the last six

months preceding the report, two hundred houses, nearly in the order of their location. Those familiar with the difficulty of getting access to houses of the Hindus elsewhere, will recognize in this fact a remarkable proof of progress. Mr. Meigs, the surviving founder of the mission, says—"During good weather we hold meetings, usually in the evenings, at our school bungalows, and sometimes at the houses of respectable natives in the villages." Tours upon the neighboring islands also are made both by the missionaries and native preachers.

The Christian education of the rising generation, though regarded only as an auxiliary to the great work of preaching the Gospel, has ever been a prominent feature in the operation of the Jaffna mission. The Schools are of three grades. In the lowest, or common schools, Tamil only is taught; the branches studied being simple and elementary, with a large proportion of religious instruction from the Scriptures and Catechisms. These are taught entirely by natives, who bring their pupils for examination and instruction weekly to the missionary, and on the Sabbath to the station church. Next above these schools, are those in which English, as well as Tamil, is taught, of which there is one at each station. These are designed to be feeders to the Seminary. The best boys from the village school enter the English school, and of these a select number are admitted to the Seminary. The expense of these schools is mostly borne by an appropriation of £200 per annum from the British Government, and the instruction is given almost entirely by native teachers. It is the aim of these schools to confer a thorough biblical education, as well as one that will be useful to the pupil in any position in life, should he fail to enter the Seminary. The female Boarding School at Oodooville, and the male Seminary at Batticotta, complete the educational system of the mission. The Boarding school was commenced in 1824. At that time there could hardly be found a native female in the Jaffna district who knew the Tamil alphabet. So great was the prejudice against female education, that it was with the greatest difficulty, and with the promise of a marriage dowry,

that a few little girls could be induced to encounter the odium of learning to read, and their parents be persuaded to allow them to be under instruction. Now, so great is the pressure of candidates for admittance to the Oodooville school, that in place of receiving a dower the pupils pay a portion of the expenses, and many who apply must be rejected to keep the school within the prescribed limits. From this school are furnished wives of native preachers, catechists, teachers, and educated young men. It is a fact that speaks most loudly in favor of this institution, that of two hundred and four females who have gone out from it, one hundred and thirty-six were church members when they left the school, and, up to 1852, thirteen others had united with the church, giving as the result of this training mainly of heathen girls, about three-fourths of the whole number as making a profession of faith. Of these but ten have gone back to heathenism, though almost all live among heathen friends, exposed to constant ridicule and annoyance.

The Batticotta Seminary was commenced in 1823, as a central high school for lads who, at the several stations, were prepared for a course of instruction which would call for more of the missionaries' time than could be afforded from their other duties. That they might not lose these youth, nor uneconomically withdraw labor from other parts of the work, forty-eight of the most promising pupils were consolidated into one seminary, under the care of the late Dr. Poor. "The main design of the Seminary," say the mission, "has been to bring forward competent native agents for the missionary work. The pupils are required to attend public worship on the Sabbath, and such other religious services as may be appointed for their benefit. Attendance on idolatrous ceremonies is a disciplinable offence. The great object of the institution being the propagation of Christianity, the Bible has always been a prominent object of study, and is regarded as the text-book on morals and religion. Science is taught, principally, as an auxiliary to this object." The course embraces eight years, the studies being quite extended

and embracing instruction both in English and Tamil. The former is considered as an eminently desirable feature in the culture of Hindu youth,—as opening a store-house of thought, of mental, moral, civil and religious material, without a parallel—as the only effectual means of bringing these minds into contact and practical acquaintance with the energy, the enterprise and the benevolence of Protestant Christendom—as an invaluable stimulant, awakening the mind to the pursuit of every branch of learning, and as a means of lifting the mind out of the pits of heathen associations, especially in reading the (English) Bible. As in the Oodooville school, so in the seminary, a most remarkable index is furnished of the change that has taken place in the popular mind of the Province. Whereas, at first, pupils could be obtained only with the greatest difficulty, at an examination in 1852, for the admission of thirty lads, who were to pay the whole or a part of their expenses for board, there were eighty candidates for the privilege of entering this Christian school. The instruction given in this Seminary has resulted in the education, full or partial, of 670 pupils. Excluding 100 connected with the Seminary when it was broken up, and 75 dismissed early in their course for misconduct or deficient scholarship, we have 495, of whom 340 are or have been church members. Of the 366 young men who remained in the Seminary for five years or more, 256 were admitted to the church. Of the whole number 270 have been in mission service at some time, of whom 50 have died, and in 1854 as many as 134 of the pupils of this institution were engaged in labors connected with missionary effort.

Though this bare statement is far from showing what has been actually effected by the Seminary, it is a most significant index to the spirit in which its affairs have been conducted. The Oodooville School for girls,* and the Batticotta Seminary

* This is not strictly correct, since the Missionary in charge of the Oodooville station, the Rev. Mr. Spaulding, whilst exercising a religious supervision of the school, in no degree falls short of any of his brethren in preaching, translating and pastoral labors. The temporal cares of the school and even the keeping of accounts devolve upon Mrs. Spaulding and her coadjutor, Miss Agnew.

for young men, have each demanded the services of a missionary family. For a while the latter was thought worthy of more ministerial labor, but generally it has had but one ordained missionary. The other ordained members of the mission have had the charge each of a station with its church, out-door preaching, visitation, and the superintendence of schools for the children of Christians and heathen. With regard to schools, it should be borne in mind, that of late years very little of the secular instruction in the seminaries has been given by the missionaries. Native teachers are now qualified for these departments, and the missionary can lay out his strength in the inculcation of moral and religious studies, which are taught in these institutions to a far greater extent than in any American college, we might perhaps say than in any American school. In the station, or day schools, the missionary does not think of teaching. Religious instruction and examination are the only errands that take him to the school, or bring the school to him. It is a remarkable fact, that more persons have embraced Christianity from the two Seminaries than as the result of all the other labors of the Mission. In fact, not one-third of the converts in this Mission are the fruits of preaching alone.* Undoubtedly it is to the early instruction received in Christianity by those entering the Seminaries, that this must be attributed. Having been brought in the village and higher schools to a state resembling somewhat that of youth in a Christian community, the preaching of the word, when rejected by adult hearers, has proved, under God, effectual with them.

The changes made by the joint action of the Deputation and the Mission seem to have been of a sweeping nature :

(1.) The ecclesiastical body, called the "Jaffna Consociation or Presbytery," by which the purely ecclesiastical matters of the Mission had been managed, is dissolved, and the

* Of 825 admitted to the Jaffna churches up to the year 1854, 352 were from the Batticotta Seminary, and 185 from Oodoville. Of the remaining 288 church members, 80 had been teachers, and at least 60 pupils in the village or station schools.

missionaries organized into a separate church. The ecclesiastical functions necessary to the work, will be assumed by the Mission as such. The churches are as rapidly as possible to be put under the pastoral care of natives, the missionaries devoting their time to preaching to unconverted adults, who are to be organized into churches as fast as six or more Christians shall be found in one place, and then given to the charge of native preachers and catechists.

(2.) All education is to be hereafter in the vernacular of the district, (Tamil,) and confined mainly to the children of Christians. Heretofore the village schools have been taught by natives, and, except in special cases, in the vernacular. At first, from lack of Christians, heathen men were thus employed by the Mission to gain a foot-hold in the villages, and to reach the young by schools as well as adults by preaching. By degrees Christian teachers had replaced the former class in most places, and schools were established into which the children of Christians and heathen were both admitted freely. Now these schools are to be mainly confined to villages in which there are converts, nominal or real, and to be for the instruction of their children. In the second grade of schools, one at each station, of late years supported by a grant of £200 annually from the British Government, English is no longer to be taught, and the Government grant of course relinquished. An effort is to be made to raise the standard of vernacular scholarship in these schools. The Oodooville Female Boarding School, now numbering seventy pupils, is to be reduced by the graduation of the present classes to thirty or thirty-five, the course shortened, English discontinued, and the children of Christians only admitted. In the Batticotta Seminary, it was decided to reduce the number of pupils from one hundred to twenty-five or thirty, and to shorten the term of study ; to give instruction only in Tamil, and that to Christians or the children of Christians only, with a view to their preparation for mission service. The Mission not being able at present to organize the Seminary on this basis,—as was suggested in the September Missionary Herald,—have decided to disband it altogether.

(3.) As printing in English is to be discontinued, the mission press has been transferred to natives. The missionary printer is to be ordained and transferred to the Madura mission.

The wisdom of these measures it is not our present purpose to discuss. The return of the Deputation and the publication of their Report will afford the proper occasion for hearing what may be said on either hand. We have no doubt that a just measure of attention will be bestowed upon the subject, and both the experience of the past, and the wisdom of the present, be fairly weighed by the Board. We would deprecate a censorious pre-judgment of the acts of the Deputation, or a captious criticism of the course of the Prudential Committee. A large confidence must necessarily be reposed in the executive officers of our benevolent societies, if we would have them efficient. This confidence is due to the Committee who have so ably managed the affairs of the American Board, and to the distinguished Christian gentleman who has for so many years devoted his whole powers to its cause, as the Secretary for Foreign Correspondence. A thorough discussion of the subject we desire to see; but not in a spirit of needless fault finding, or intermeddling with the measures of those who have been entrusted by the Churches with a responsibility so great—a responsibility which has been well and nobly met.

It may, in passing, be remarked, that these changes were not called for by the convictions of the older missionaries. There can be no doubt, we think, that some of them concurred in the alterations proposed from an unwillingness to appear contumacious, and from a willingness to yield their own preferences, rather than from a conviction of the wisdom of the new measures proposed and inaugurated. It will create no astonishment if we learn that aged hearts are sore, and venerable eyes suffused with tears at the prospect of the reduction or abandonment of the institutions over which they have wept, and prayed and yearned. Nor will such yearnings of heart be deemed inconsistent with a graceful acquiescence in the will

of the Deputation, and of the majority of the Mission. Nor were the changes caused by an increase of educational labors on the part of the Jaffna mission. For ten years past the process has been one of reduction. The maximum was in 1842, not in 1855. Batticotta Seminary had been reduced from 180 to 100 pupils, and its expenses lessened two thirds; Oodooville Boarding School from 100 girls to 75; the village schools from 6000 to less than 4000 children. It may also be remarked, that the system of educational effort so long pursued in the Province of Ceylon, but now repudiated by some as unscriptural and unwise, has indisputably prepared the way for the more hopeful prosecution of the present plan. It is not as in Arcot, an experiment on its own foundation, but upon the labors of the fathers of the Mission, passed or passing away. Many of the hearers of the Word now have their minds informed and their consciences enlightened, by contact with scripture truth in mission schools. These will be found by the evangelist to be his most intelligent auditors, and we may hope that the teachings of the past will not be wholly thrown away. The prayers and tears that have consecrated the soil of Jaffna; the precious dust that is there awaiting the archangel's trump; the toils and trials there endured, will not, cannot be forgotten of God. Our wisdom and our folly are the tossings of the wind-driven wave—His purposes, and His mercy are as the ocean depths unchangeable. The day will yet dawn, when, in spite of our folly, or irrespective of our wisdom, He shall reign over the inhabitants of now besotted India.

We conclude with a few of the many thoughts that crowd upon us and claim an utterance, choosing rather to seem to overlook many important points than to exhaust the patience of our readers by undue length.

(1.) *Let a comprehensive view of the subject be taken.* It is no petty effort of which we treat, no small undertaking that we discuss. Vast as is the importance, unutterable as is the preciousness of the salvation of a single soul, and still more of many souls, even this is an object far outweighed in magnitude, by the issue of our efforts for the conversion of a world

lying in wickedness. Our aim is not to run over so many provinces, to address so many assemblies, to scatter so many Scriptures and tracts, to educate so many children, nor even to save so many souls, in themselves considered. It is deeper, broader, more far-reaching than this—it is to *plant the Church of Christ in heathen lands*. To plant it, not as an exotic, to be fostered by the appliances of foreign skill and culture, but to plant it so that it shall live and propagate itself, and hand down to coming generations the ordinances of the house of God. Until we reach this point we have not done our work. To save souls is a high aim, but beyond this to plant a self-propagative church is that which we proposed to ourselves in our Foreign Missions.

(2.) *Let thorough work be made as far as we go.* It is no uncommon thing that efforts to save the perishing from temporal death are defeated by the attempt to rescue too many at once. To save all is the ultimate aim; but to do that we must take from the wreck, at one time, no more than our life-boat can sustain. It seems hard-hearted to refuse to admit any poor wretch trembling in the jaws of death, but it is the part of true mercy only to undertake what we can carry through successfully. Let us therefore take our position, undertake a given field, or a given number of fields, and in the name of our God determine to do our duty to those fields. Let not the invitingness of another and another call, lead us so to encumber ourselves with new enterprises, that old ones shall not be properly prosecuted. A concentrated effort is essential, when the disposable forces are so small.

(3.) *Let our missionaries be amply furnished with instruments for the prosecution of their enterprise.* The missionary is a costly article. He is obtained with difficulty, fitted for his work by a long course of training, sent out at a large expense, maintained in a hostile climate, with a constant struggle against debility and disease, and liable to be removed by illness, or suddenly cut off by death. Hence it is wisdom to give him all the tools he needs. It is economy. This is true of the home pastor, but pre-eminently true of the foreign mis-

sionary, who labors without the aid of intelligent church officers, church members, and Sabbath-school teachers, who at home surround and sustain the minister of the Gospel.

The foreign missionary must do every thing without these aids. Hence he needs all the appliances that can be afforded him for the performance of his task. To send out men and then say we cannot furnish them with weapons, is to enact the folly of sending forth to reduce an empire, an army without artillery, or a general without troops. To deprive the laborer of his tools, the soldier of his weapons, is the poorest of all modes of retrenchment.

(4.) Having chosen our field and obtained our men, *let us use the wisest means.* The Gospel is our weapon. To bring it in all respects most effectually to bear upon men, is our object. The public oral proclamation of the truth is undoubtedly the first great means for the conversion of men. Its simplicity, its unworldliness, its inefficiency, without the blessing of God, its apostolicity, its direct obedience to the command of Christ, all combine to render it a God-honoring means, and a glorious privilege of the man of God in every land. God forbid that we or our missionaries should decry or disparage it. We do not believe that they do disparage it. We have yet to learn of a mission of the American Board, in which the preaching of Christ publicly and privately, in the village and the city, in the street and from house to house, is not regarded as the chief means for the conversion of rebellious men to God. Deeply should we regret any departure from this cardinal truth. But let us not be so carried away with a passion for a supposed apostolic method, as to reject the means for reaching the consciences of men put into our hands by the Providence of God. True apostolicity is to do all that we can, and look to God for his blessing.

The missionary, it must be borne in mind, cannot do what we can. He has no prescriptive rights like those with which the American pastor is invested. He has not the avenues for usefulness and ministerial effort all opened before him. He is a stranger, a foreigner, in spiritual things a foe to the peo-

ple among whom he dwells. He must watch the indications of Providence. He must enter every open door. He must avail himself of every means of access to the minds and hearts of the people. Hence, let him, in the exercise of a wise discretion, in connection with the public preaching of the word, *use all means* for bringing the truth to bear upon those among whom he has chosen to pitch his tent. Let him make use of the press, of schools, of medicine, of any thing lawful, for the advancement of his cause.

Schools are a lawful and may be an important branch of the machinery of missions, both as one of the appliances of a well balanced system of evangelistic operations, and as a means of training native teachers, preachers, and pastors. A system of missions which ignores the younger half of the human race, appears to us to involve an error of no slight magnitude. To confine our efforts to adults, is to turn from that half of the population of any land which is most impressive, least under the power of sin and idolatry, and which is in a few short years to be the acting, ruling generation. To say that young converts are not the ones to withstand the outbursts of persecuting rage, or that children and youth are not in fact the persons converted in missions, seems not to us to correspond with the voice of history. If the young are not converted, it is because we do not seek their conversion aright, and with faith in the power of God. Who does not know, that when efforts are put forth for their benefit, it is from the ranks of the young that we reap our richest harvests!

To say that youth, instructed in the Scriptures, are not more hopeful subjects for the preacher than those utterly ignorant of the principles and facts of Christianity, is to contradict experience and common sense. Yet a distinguished advocate of another system of missions, already quoted,* says, "If we instruct them, they remain estranged from God, just as they were before. We have, therefore, approached

* Rev. Dr. Wayland.

no nearer to the end which we have in view than when we commenced." And is it so? Is instruction thrown away, that does not result in immediate conversion? Is the hardened idolator of threescore years as near to the kingdom of heaven, as the youth whose conscience has been awakened, and whose mind has been enlightened by years of contact with the Christian Scriptures? And shall our mouths be closed because we are told in reply, "Yes, for, to infinite power, all things are equally easy!" Who pretends that God cannot abrogate his own laws, reverse the plan in which he has regulated the affairs of this world for six thousand years, and ordain that the present relations of cause and effect shall cease? Who denies the power of God to do this if he will? But, because God is an Almighty Sovereign, shall we neglect the teachings of reason and experience as to his modes of acting? To do so were to abandon His guidance, and to open the door for every extravagance of a wild fanaticism. How is it in this land? Do we not recognize the vantage ground gained, when we can reach and affect the young? Do we not find the Sabbath school, and especially the mission Sabbath school, an agency for invading the ranks of the ungodly in their most vulnerable part? Our schools and colleges, our female seminaries and institutions, do they not present most hopeful audiences to the preacher of the truth? To argue the point would seem superfluous. Let any man visit a well-trained Sunday school, with three hundred children, gathered largely from the homes of the irreligious, in any of our cities, and he will feel it impossible to deny the wisdom of the effort. And then let him go with us to the Bhowanipoor schools of the London Mission in Calcutta, and look upon six hundred boys and youth from the homes of Hindu idolatry, engaged in Christian study, orderly, attentive, with intelligence and joy in the consciousness of mental enlargement beaming in every face, and his heart will have some strange idiosyncrasy of structure, if it does not beat with glad emotion and swell with gratitude to God for giving his servants access to these tender minds. Let him then go to the Scotch Assembly's

school, on Cornwallis Square, and look on a thousand youth thus engaged ; and then to the Neemtollah school of the Free Church, and see twelve hundred more, gathered in one building, from the highest castes, the proudest tribes, the most bigoted families, to sit for years under the teachings of Duff and his colleagues ; and then let him pray, if he will, that these assemblages may be broken up as a useless waste of effort. For ourselves, we must decline to cry "*Amen*" to such a petition.

Schools give the missionary access to the young, who are one-half the population of the globe ; they prepare for him intelligent hearers, they create appreciative readers, they give access directly and indirectly to parents, they exercise the young missionary in the languages, and they bring souls to Christ. Hence we deem them a proper part of a wise and comprehensive system of evangelistic effort. A mission may devote too large a proportion of its strength to schools, but that would not justify us in rejecting their judicious use.

Aside from these general advantages, arising from a proper use of schools in our missionary operations, they subserve a specific end of the highest importance ; we refer to the raising up of a native ministry, teachers, preachers and pastors. To preserve and hand down the Gospel, with its ordinances and institutions, is the highest function of the infant church raised up by the preaching of the foreign evangelist. For this an educated ministry is needful. It may please God occasionally to introduce a man to this work suddenly ; and after a life spent in circumstances unfavorable to the mental and moral training adapted to prepare him for it, He may make him abundantly useful. As a general thing, however, we are not warranted in expecting such results. The experience of the Church abundantly demonstrates the necessity of a thorough training for those to whom this responsible charge is to be committed. If this be true in Christian lands, much more is it true among the heathen. Whilst all in such a land as ours receive insensibly and inevitably a diffused moral training, the result of past ages of Christian faith and practice handed

down to the present, the heathen inhales with his first breath an atmosphere of mental and moral debasement, in which he ever after lives and moves. It is thus rendered doubly desirable that those who are to be the pillars of the church in heathen lands, should, at as early an age as possible, be brought under the influence of a Christian training. We cannot undertake to educate a nation, but by a wise system of educational efforts we may hope to train a considerable number, of whom a portion may be selected for farther instruction, and some be led by the Spirit of God to give themselves to the work of the ministry. Without being able to state as a fact, what could not be embraced in ordinary statistics, it is our impression that almost all of the fifty or more ordained natives of Hindustan are the fruits of a long course of scholastic training.

Whether or not the English language should be taught in mission schools, is a question much debated, but one upon which we cannot now enter. It may be said, in passing, that, aside from the merits of the discussion on the abstract question, there is a state of things now existing in India which, so far as that country is concerned, must be taken into the account. Among the higher classes, and those almost inaccessible to the missionary, more especially in the cities, there exists a passion for the acquisition of the English language. It is the language of their rulers, of the courts, and of almost all proceedings in which they come in contact with Government. It is the language of Western science and of the road to wealth. Hence the most bigoted, even Brahmins, will gladly send their sons to any school in which this coveted accomplishment may be gained. If the Christian missionary opens a school in which English is taught, it will be crowded with young Hindus, whose fathers are willing to run the risk of their conversion that they may make the acquisition of this passport to station, wealth, and influence. The missionary may avow his object, make Christianity the first and last thing in his instructions, require attendance upon public worship, and the study of the Scriptures every day, and yet his rooms will be filled with lads of all castes, from the Brahmin down to the Pariah. This re-

markable fact cannot be overlooked by men upon the field. It has led to the establishment of mission schools in Calcutta, Madras, Bombay, and other large cities, in which, by the attraction of English, thousands of Hindu youth are brought under the direct influence of missionaries. These schools have been most largely used by the Scotch missionaries, in accordance with their chosen theory of missions. Others, partly from sympathy with these views, and partly from a desire to enter an open door of usefulness, have also engaged in this enterprise. At present, the representatives of all the great English, Scotch, and Continental Societies in the large cities are making use of these English schools as a means of reaching and affecting the popular mind. The influence of these efforts is most manifest. Nothing has struck a more deadly blow at Hinduism than the teaching thus imparted. It is not a work of unmixed good in its results, for some cast off heathenism for infidelity, and others are hardened by appeals to which they will not yield. If, however, these results be urged as fatal objections to this mode of effort, then may we show the inexpediency of all labors which prove "to some a savor of death unto death." The truth is, English they will have. If the missionary will not give it to them, others will. If they do not get it from us, they will from the heathen schools established by Hindus, and the godless universities sustained by Government.

In conclusion, we would say, *let us have, if possible, a system of well-balanced missions.* By this we mean missions comprehending in their scope the different parts of a wise system of effort for the conversion of men, the training of a native ministry, and the establishment of a self-perpetuating Church. We cannot coincide with Dr. Duff in his views, for he seems to confine the labors of the foreign missionary to one portion of his calling to the neglect of others; nor can we agree with those who pass to the opposite extreme. The school system of Dr. Duff, if chosen by a given mission on the principle of a division of labor,—they offering to do that part of the whole work,—may be very well; but if it be claimed as a complete

system of Foreign Missions, then we must feel that the first work of the missionary is left undone. If, on the other hand, itinerancy is made the sum and substance of our duty, we think that a similar mistake is made. We therefore advocate the formation of well-balanced and comprehensive missions, in which every department of labor shall receive its due proportion of attention. Thus will we combine in one harmonious effort, those modes of labor which, when isolated and magnified so as to cover the whole ground of duty, seem antagonistic, but when united, are found to be mutually helpful allies. God has not given to all men one gift, nor cast all men in one mould. The attempt to confine all to one mode of labor will always result in discontent and often in defeat. As gifts are diverse, so are the parts of the great work to be done. Let us, then, seek to give each man his place, and each place its man; using the talent of each to its utmost, and turning from no lawful agency for the accomplishment of our high end. In so doing, we may humbly imitate the great Giver of gifts unto men, who "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

